



**Hazrāt Sheikh Jallaluddin Thanesari** <sup>1</sup>رحمة الله وتعالى علي

Darra Khera, Kalyan Nagar, Thanesar, Haryana, India.6118, India .

Compiled By Sardar Hyat-Khan, Timur Ajizvi Abul Al'aiyi, Qadri, Chisti, Qalandari.b

<sup>1</sup> [Jalaluddin Thanesari - Wikipedia, the free encyclopedia](https://en.wikipedia.org/wiki/Jalaluddin_Thanesari)

**Hazrāt Syedna Jallaluddin bin Hazrāt Mehmood Omari Thanesari** رحمه الله وَتَعَالَى عليه.

**Birth:** رحمه الله Hazrāt Syedna Jallaluddin Thanesari (حضرت شيخ جلال الدين تھانیسری رحمه الله وَتَعَالَى عليه) was born in Balkh in 894 AH.

His name was Hazrāt Jallaluddin رحمه الله وَتَعَالَى عليه and Father's name was Hazrāt Qazi Mahmood رحمه الله. His Grandfather was Hazrāt Syed Muhammad Umar رحمه الله وَتَعَالَى عليه, son of Hazrāt Syed Qazi Mansoor Shah Saani (II) رحمه الله وَتَعَالَى عليه, son of Hazrāt Qazi Alimuddin رحمه الله وَتَعَالَى عليه, son of Hazrāt Qazi Kabiruddin رحمه الله وَتَعَالَى عليه.

Hazrāt Syedna Pir Jallaluddin Thanesari رحمه الله وَتَعَالَى عليه was a descendant of Hazrāt Umar Farooq رضي الله وَتَعَالَى عنه in the 27th Generation from both his Father's and Mother's side.

At the age of seven, he came with his Father to Thanesar, India, he had memorized the Holy Quran in Balkh before this. He came to India and engaged in acquiring Knowledge in Tafseer, Hadith, Fiqh, Logic, etc. At the age of 17, he began to Teach after completing his studies. He also used to guide the people by giving Fatwas (Religious Edicts). His sermons were famous and attended in large numbers of students.

He became a disciple and pledged allegiance to Hazrāt Abdul Quddus Gangōhī رحمه الله وَتَعَالَى عليه who imparted Spiritual Knowledge to him. After passing a period of 18 years his endeavors were honored him with the Sabiri Khirqa e Khilafat (Robe of Permission) and attained the Station of Qutb (highest Station in the Spiritual Aspect) due to the Spiritual Concentration of Hazrāt Sheikh Gangōhī رحمه الله وَتَعَالَى عليه.

#### **Morals and Habits.**

He was a renowned scholar of his time, a man of perseverance, and a perfect Sheikh. From an early age right up to the end of his life, he engaged in obedience to the dictum's of Religion, remained steadfast in worship, devoted himself to teaching, preaching and persevered in Remembrance. Allah سُبْحَانَهُ وَتَعَالَى had given a long life. He remained steadfast till the end of his life in the observance of due manners and rules as laid down in Islam. He used to be immersed in the Remembrance of Allah سُبْحَانَهُ وَتَعَالَى in such a way that if the Disciple said Allah u Akbar at the time of Prayer in his ear, he would go and pray, if he listened to Naat or Qawwali, he would go into Ecstasy (Wajd). There was no one of his status in the entire Chistiya Sabriya order during his ascendancy. He spent his whole life in the service of his Spiritual Perceptor and worked day and night in extending the Chishtia Sabria Sillsila. By the age of eighty, it was his routine to finish a Quran every day.

He was a famous Mystic Saint during Emperor Akbar's Rule and many Members of the Royal Court were his Disciples.

In spite of His Engrossment and Fondness for Ecstatic Absorption in Meditation, he was Very Strict in the Observance of all kinds of Worship and Rules of the Islamic Law, due to his complete knowledge of the Islamic law and the Mystic Way. For a period of 80 years, he used to Recite one complete Quran on a daily basis and in this way his Devotion is evident. In the history books of India, it is stated that "When Emperor Akbar came to visit Thanesar, to put down of the revolt of his brother, Abdul Hakeem, he arrived in the Punjab on the 2nd of Muharram and was encamped in Thanesar City.

Emperor Jallaluddin Akbar went to the Abode (Astana) of Hazrāt Syedna Pir Jallaluddin Thanesari رحمه الله وَتَعَالَى and engaged in a discussion about the Realities and Knowledge of Allah سُبْحَانَهُ وَتَعَالَى with him for a long period of time. At last, upon Indication of the Emperor, Sheikh Abul Fazal asked him "What is the Cure of the Pain of Love and what is the Shortest Way to reach the Destination?"

Upon hearing this, a condition of lamentation descended upon Hazrāt Syedna Jallaluddin Thanesari رحمه الله وَتَعَالَى عليه and he Replied by reciting the following Persian couplet-

آه استغنائے دلبر آه آه      کز تعلیم بست بر کونین راه۔

“Regret and Sorrow over the Beloved’s Negligence and Carelessness!

Due to The Respect and Dignity of the Majesty of the Beloved who has closed down the Way toward his Side.”

### Works:

Irshad at Talibeen (Tareek as Salikeen) is a World renowned Book authored by Hazrāt Syedna Jallaluddin Thanesari رحمه الله وَتَعَالَى عليه.

This Book covers the subjects of:

1. Introduction.
2. Hazrāt Syedna Jallaluddin Thanesari رحمه الله وَتَعَالَى عليه.
3. Tareek as Salikeen.
  - i. Gnosis of The Creator (Marifat e Illahi).
  - ii. The Beginnings of The Path (Tareeqat).
  - iii. The Types of True Seekers.
  - iv. Spiritual Diseases, their Healers and Treatment.
  - v. The Diseases of the Heart (Emotions).
  - vi. The Blessed Sayings of the Preceptors of Tareeqat.
  - vii. The Types of Remembrance.
  - viii. The Remembrance of Negation and Affirmation.
  - ix. Attributes of Negation and Affirmation.
  - x. Hidden Attributes of The Testament of Affirmation.
  - xi. The Attributes of Praise and the Four Attributes of Allah سُبْحَانَهُ وَتَعَالَى عَلَيْهِ.
  - xii. Descent and Ascension, Striving to Subjugate Understanding.
  - xiii. The Meaning of the Remembrance of The Breath.
  - xiv. Engagement with The Inner Spiritual Self.
  - xv. Instruction regarding The Attributes of Praise.
  - xvi. Remembrances of Affirmation and The Hidden Remembrance.
  - xvii. Remembrance of The Breath.
  - xviii. Meditation, Self Analysis, Evaluation and Reflection.
  - xix. The Stations in Remembrance.
  - xx. Complete Absorption in Remembrance.
  - xxi. Types of Seekers.
  - xxii. Types of Human Beings.
4. Review of Hazrāt Shah Ghulam Hussain Chisti Sabri Hyderabad Deccani رحمه الله وَتَعَالَى عليه.
5. Couplet on Publication.
6. Pedigree (Shajra) of The Khwajaan of The Chistiya Sabriya Sillsila.
7. Irshaad at Talibeen (Guidance for The Seekers) (31 Pages).

By writing the Epistle *Irshad at Talibeen* (Guidance for The Seekers) Hazrāt Syedna Jallaluddin Thanesari رحمه الله وَتَعَالَى عليه authored a genuine Guidance for the Avid Seekers of Spiritualism. Those who are connected with the Sabria Sillsila, as well as other Muslims, have benefited from this Inspiring Book for Centuries.. Hazrāt Syedna Jallaluddin Thanesari رحمه الله وَتَعَالَى عليه spent his of life of 95 years

mostly in the Thanesir (Krokshestar) which is near to Delhi, engaged in the education and propagation of Islam. When he left this mortal world, Hazrāt Abdul Quddus Gangōhī رحمه الله و تَعَالَى عليه said that “If Allah سُبْحَانَهُ و تَعَالَى will question me what you have brought here on the Day Of Jugjment? I will present Jallaluddin and Rukunuddin.”

In his renowned Book Hazrāt Syedna Jallaluddin Thanesari رحمه الله و تَعَالَى عليه writes, “Understand that the beginning of this Path is Shariah. Therefore, all Essential Commandments (Far’iz), Recommendations (Wajib), Sunna (Practice of the Holy Prophet Hazrāt Muhammad صلى الله عليه و آله و سلم), Praiseworthy Actions (Mustehib) and Due Etiquette (Adab) actions are to be performed. Moreover, avoiding excess in eating, residence and personal habits and all that is impermissible, suspicious, and of minor or major impurity. This is called Purity of Physical Being. This is all Shariah.

Then comes the Path of Tariqat. This is to keep one’s heart free of the blame-worthy Habits, such as Love of the World, Lust, Envy, Hatred, Arrogance, Greed, Misery, etc. In addition adorning it with Praise-Worthy Morals, like Truthfulness, Purity, Humility, Philanthropy, Chivalry, Trust, Sincerity, Best Manners and Trustworthiness in dealing with fellow human beings (etc.). This is called revolution (Gardesh) and changing of Morals. Acknowledge that this is a Magnanimous Feat. This is because without it the real wealth of Religion is not achieved and traveling on the Path of Truth is impossible. Moreover, this feat requires keeping the lowest profile and maintaining seclusion, so that these actions become well established without failures.

سخن باکس مگو الا بضرورت  
خلل تا در نیفتند در حضورت

Do not talk to People without Necessity.

They'll be a Distraction until they Leave your presence.

After this comes the Path of Reality (Haqiqah) and Realization (Marifa).”<sup>2</sup>

Hazrāt Syedna Jallaluddin Thanesari رحمه الله و تَعَالَى عليه was an Eminent Scholar of his time. He had complete Mastery on the Knowledge of Islamic affairs and the Islamic way of life. Along with this, He had perfection in the Understanding of the Islamic Economy. He used to write complete solutions of the problems which People would refer to Him. For this reason research scholars who came after him mentioned his solutions of these problems and have quoted references to his books and his writings in their Publications.

He Authored a Book “Tahqiq Arzi Hind” detailing his Reflections on these Problems and Issues and which was approved by Hazrāt Moulana Mohammed Ali Thanavi Shah رحمه الله و تَعَالَى عليه, and Hazrāt Abdul Aziz Mohadis Dehlavi رحمه الله و تَعَالَى عليه. Even up to the present times, Experts, Authors and Research scholars also express their confirmation of his ideas.<sup>3</sup>

A handwritten copy of the Manuscript is in the British Museum in London. And many of its references and quotations are available in the books of the present age like ‘Islam Ka Iqtisadi Nizam’ (The Economic System of the Islam), and ‘Islam Ka Arzi Nizam’ (The Islamic Land Record System).

### Passing Away:

Hazrāt Syedna Jallaluddin Thanesari رحمه الله و تَعَالَى عليه Passed Away on the 14<sup>th</sup> of Dhu'l Hijjah 989/ 8 AH, January 1582 CE at the age of 95. His Shrine is in Thanesar.<sup>4 5</sup>

<sup>2</sup> Irshad ut Talibeen, page 9.

<sup>3</sup> [In The Praise Of Shiekh Jalaluddin Thanesari : MOHAMMED ABDUL HAFEEZ : Free Download, Borrow, and Streaming : Internet Archive](#)

<sup>4</sup> Tarikh-e-Auliya Pak Wa Hind, p. 237, Dr Zahoor-ul-Hasan Sharb, Progressive Books, Lahore.

<sup>5</sup> [Thanesar - Wikipedia, the free encyclopedia](#)

## Biography / Hazrāt Sheikh Jallaluddin Mahmood Farooqi Thanesari Chishti Sabri

رحمة الله وتعالى عليه<sup>6 7</sup>

The Qutb (Pole) of Absolute Reality, Hazrāt Sheikh Jallaluddin Ibn Sheikh Mahmud رحمة الله وتعالى عليه, The Adornment of the People of The Path and Epitome of The People of Absolute Reality. Everyone could see the light of the effects of Prostrations which were evident in his foreheads.

He was credited with the two Distinctions of Allah as Described in the Holy Quran:

بسم الله الرحمن الرحيم

*In the name of Allāh, the Entirely Merciful, the Especially Merciful.*

يُجِيبُهُمْ وَيُجِيبُونَهُ

Those whom Allah سُبْحَانَهُ وَتَعَالَى Loves and they love Allah سُبْحَانَهُ وَتَعَالَى

His face was Refulgent with the Rays of Divine Light. He was one of the Majzoob<sup>8</sup> Salikeen (Divinely Attracted to Absorption in the Infinite). Rather he Passed through both the Seas of Absorption and Seeking, he was the Hazrāt Junaid رحمة الله وتعالى عليه of His Time and The Hazrāt Shibli رحمة الله وتعالى عليه of His Surroundings. Rather. His position was such that it cannot be compared to any other

The proof of His perfections were His own Excellent qualities. If Love would appear in Human Form, She would appear in His form, and if the Beloved came out of the Veils of Invisibility and assumed any form, She would appear in His form. The Brightness of The Mirror of His Soul was such that The Beloved could not materialize in any other than His Soul. His accomplishments were such that they could not even be compared to Intuitive Insights and Miracles. The Incomparable Verses of The Immortal Bard, Hazrāt Hafiz Shirazi رحمة الله وتعالى عليه best describe His Elevated Status:

باب درنگ و خال و خط چه حاجت روئے زیبارا

The Beautiful Visage of The Friend does not require Moles and Clear Cut Features as Allurement!  
The Poem Runs as Follows:

ز عشق نا تمام با جمال یار مستغنی است -

باب و رنگ و خال و خط چه حاجت روئے زیبارا -

(دوست کے حسین و جمیل چہرے کو زیب و زینت کی حاجت نہیں)

ہ! علامہ اقبال نے اس پر یوں تضمین لگائی ہے -

سماں انفقہ و فخری کا رہا شان امارت میں -

باب و رنگ و خال و خط چه حاجت روئے زیبارا -

(دوست کے حسین و جمیل چہرے کو زیب و زینت کی حاجت نہیں)

یہ بھی شاید علامہ اقبال کی تضمین ہے -

نہیں محتاج زیور کا جسے خوبی خدا نے دی -

باب و رنگ و خال و خط چه حاجت روئے زیبارا -

(دوست کے حسین و جمیل چہرے کو زیب و زینت کی حاجت نہیں)

Unrequited Love is Yet Replete with The Beauty of The Beloved.

<sup>6</sup> Translated into English By Timur Ajizvi

[https://m.facebook.com/108311960918928/photos/a.108327154250742/109567307460060/#\\_=\\_](https://m.facebook.com/108311960918928/photos/a.108327154250742/109567307460060/#_=_)

<sup>7</sup> Quoted from Al-Anwaar.

<sup>8</sup> There are two types of Dervishes, one is the Majzoob Salik, the other is the Salik Majzoob. Salik Majzoob are those who first engage in Spiritual Exercises and Efforts (Mujahida) and then Attain Absorption in The Infinite. Majzoob Salik are those who are Divinely disposed to Absorption in the Infinite.



The Beautiful Visage of The Friend does not require Moles and Delicate Features as Allurement!  
Allama Iqbal added these Words.

Ecstatic Impoverishment Ruled with Pride in The Lands!

The Beautiful Visage of The Friend does not require Moles and Delicate Features as Allurement!  
These Words Too may have been added by Allama Iqbal.

For Beauty, Blessed by Allah ﷻ, Adornments are Inessential!

The Beautiful Visage of The Friend does not require Moles and Delicate Features as Allurement!  
His Awe Inspiring Look would intill Nihilty and acted as Spiritual Medicine for His Disciples. They could Glimpse a Reflection of The Eternal Beauty and were enabled to get out of the Realm Nasut (The Realm of Physical Bodies) and take Spiritual Flight in the Realm of Lahut (The Realm of Universal Soul).

His Austerity, Penance and Spirituality surpassed even that of the Strivings of Hazrāt Bayezid Bustami رحمه الله وﻧﻌﺎﻟﻰ ﻋﻠﻴﻪ. He observed Respectful Love and devotion at every moment of his life. He was the most beloved Khalifa of Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī رحمه الله وﻧﻌﺎﻟﻰ ﻋﻠﻴﻪ. Eighteen years of His Sincere Spiritual Effort were Awarded by Attainment and the Victory of His Soul was truly achieved.

From the first day till the end, He remained steadfast in his Spiritual Endeavors. He would Fast by Day (Saim ad Dahr) and Worship all Night (Qaim al Lail).

#### **The Event of Allegiance.**

#### **The Event of Allegiance.**

The Incident of Hazrāt Sheikh Jallaluddin Mahmood Farooqi Thanesari Chishti Sabri's رحمه الله وﻧﻌﺎﻟﻰ ﻋﻠﻴﻪ Pledge of Allegiance to Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī رحمه الله وﻧﻌﺎﻟﻰ ﻋﻠﻴﻪ is that some of the people of Thanesar were followers of Hazrāt Qutb e Alam Sheikh Abdul Quddus Gangōhī رحمه الله وﻧﻌﺎﻟﻰ ﻋﻠﻴﻪ, and Hazrāt Aqdas رحمه الله وﻧﻌﺎﻟﻰ ﻋﻠﻴﻪ used to visit Thanesar sometimes and used to stay with them. Once, when he visited Thanesar, Hazrāt Sheikh Jallaluddin رحمه الله وﻧﻌﺎﻟﻰ ﻋﻠﻴﻪ came to know about this, at that time he was one of the Prominent Scholars of Thanesar and was engaged in Teaching Students. But he disliked listening to The Aural Worship (Sama/ Qawalli). When they used to go to the mosque for the five-fold prayers, Hazrāt Sheikh Jallaluddin رحمه الله وﻧﻌﺎﻟﻰ ﻋﻠﻴﻪ used to say to them that we have heard that your Pir (Spiritual Preceptor) has arrived and there will be innovations like dancing and Aural Worship. I would like to Find out the reason for this Violation of the Religious Law (Shariat). But, for now, when you go to your Dancing Pir Offer my Greetings. When they came home and reported the matter to Hazrāt Abdul Quddus Gangōhī رحمه الله وﻧﻌﺎﻟﻰ ﻋﻠﻴﻪ He said that when you go to pray for the second time, tell Sheikh Jallal that our Pir not only dances but also makes other People dance. One day, when Hazrāt Qutb e Alam Gangōhī رحمه الله وﻧﻌﺎﻟﻰ ﻋﻠﻴﻪ was absorbed with his Spiritual Meditation, a voice called out from the unseen and said, "We have given Jallal (Lit. Glory) to you." Go to his Seminary and take him into your Discipleship and acquaint him with our Jamal (Lit. Beauty). Hazrāt Qutb e Alam Gangōhī رحمه الله وﻧﻌﺎﻟﻰ ﻋﻠﻴﻪ immediately got up and went to Hazrāt Sheikh Jallal's Madrasah. He is seated in front of his Students and was engaged in teaching them. Hazrāt Aqdas رحمه الله وﻧﻌﺎﻟﻰ ﻋﻠﻴﻪ Greeted him and sat down in a corner of the Mosque.

When Hazrāt Sheikh Jallal رحمه الله وﻧﻌﺎﻟﻰ ﻋﻠﻴﻪ finished teaching and the Seekers of external Religious Knowledge left and went to their homes, the time had come when his heart was to be freed from External Impressions and become a Manifestation of Divine Attributes. He went to the Sheikh and

asked him, “Mian Faqir (Lit Poor Man) where have you come from?” Since Hazrāt Aqdas رَحْمَةُ اللَّهِ وَتَعَالَى عليه knew that the time has come to end the Worldly Life and Attain the Light of the Essence, Hazrāt Aqdas رَحْمَةُ اللَّهِ وَتَعَالَى عليه the Speaker of Truth and the Interpreter of absolute secrets said that I am that same Poor Dancer. Saying this, his Absolute Truth Discerning Eyes Cast Such a Fervor Instilling Glance full of Heart Burning Desire, that the flames of the Fire of Absolute Beauty flared up from Hazrāt Sheikh Jallal’s رَحْمَةُ اللَّهِ وَتَعَالَى عليه Soul with such intensity that all the books of the external Sciences and the Imprints of Otherness and the False Sense of Self, which were in the heart of Sheikh Jallal, were utterly destroyed. His State changed, and He stood with His hands Folded in Humble Enthrallment, and Said, O Venerable Sir, these books are very good and rare, it is very sad that they are burnt. Hazrāt Aqdas رَحْمَةُ اللَّهِ وَتَعَالَى عليه Replied “Books Belong to the World of Differentiation. The Time has come for them to depart. Until you were entrapped in the Dark Letters of the World of Plurality, and the Bright Light of Oneness and Unity has not been Instilled in your Heart. Upon Saying this Hazrāt Aqdas رَحْمَةُ اللَّهِ وَتَعَالَى عليه Turned His (Tawujjuh) Spiritual Concentration and forwarded Divine Spiritual Outpouring (Faiz) towards The heart of Hazrāt Sheikh Jallal رَحْمَةُ اللَّهِ وَتَعَالَى عليه. The Light of the Ultimate Truth was reflected and The home of his heart was filled with Light and became a nest of pure substance. From this, Hazrāt Sheikh Jallal رَحْمَةُ اللَّهِ وَتَعَالَى عليه was attracted by strong possession and inner attention and the Glory of True Unity immediately appeared in his eyes. The darkness of the multitude of diversification was removed the mirror of the heart became clear. When he saw the Beauty of the Ultimate Truth in Hazrāt Qutb e Alam رَحْمَةُ اللَّهِ وَتَعَالَى عليه, He took the Pledge of Allegiance and Performed the External and Internal accessories of the Pledge. Hazrāt Sheikh رَحْمَةُ اللَّهِ وَتَعَالَى عليه took off his four Corner hat from his Blessed Head and placed it on Hazrāt Sheikh Jallal’s رَحْمَةُ اللَّهِ وَتَعَالَى عليه head, this act freed him from the Emotional and Sensual ties of Bondage.

#### **Admonitions and activities and their effects.**

Hazrāt Aqdas رَحْمَةُ اللَّهِ وَتَعَالَى عليه exhorted Hazrāt Sheikh Jallal’s رَحْمَةُ اللَّهِ وَتَعَالَى عليه to affirm His duty of Piety and Commanded Engagement in repeating the formula of Nafi Asbaat (Lit. Negation and Affirmation. La ilaha illa-Allah, which according to Sufism is the Grand Formula of Truth. It consist of two part, first the negation of everything other than Allah سُبْحَانَهُ وَتَعَالَى and second part is the affirmation of the Supreme Being), complete Solitude and Mujahida (Undergoing Excessive Worship and Strenuous Spiritual Exercises to Purify the Soul; the Heart and the Inner Self in order to Cure Spiritual Diseases and to eliminate Impurities by Opposing One’s Desires and going against the wishes of the Lower Self for Gratification of Sensual Pleasures; to tame the rebellious Horse of The Ego and to bring it into Conformity with The Commandments of Allah for the Sake of Liberating the Soul from the Bondage of The Flesh and False Persona) The Holy Prophet Hazrāt Muhammad صلى الله وَتَعَالَى عليه و آله has said المجاهد من جاهد نفسه, The Warrior of Faith is one Who Opposes His Baser Self! Accordingly, Hazrāt Sheikh Jallaluddin رَحْمَةُ اللَّهِ وَتَعَالَى عليه, in Fulfillment of the order of his Pir رَحْمَةُ اللَّهِ وَتَعَالَى عليه, engaged himself night and day in the Remembrance of Nafi Asbaat by means of The Secret and The Loud Remembrance as well as through Habs e Dam (The Stoppage of Breath). After some time, by the Grace of Almighty Allah سُبْحَانَهُ وَتَعَالَى, the Eternal Sound or Remembrance of Allah سُبْحَانَهُ وَتَعَالَى arose in his Heart and Mind and Gradually his body began to shuddered and faint away from this sound, which is the beginning of the appearance of personal inspiration.

This condition continued to occur secretly for some time, after which it started to become frequent and more frequent till it was spontaneous. He used to be proud of this great Blessing and reported His Tate to . Informed him that this State would arise in the Saints of Yore within a few Years, But you are late. Well, even if it is late, You are like a lion in the Jungle. Big pots take time to cook. Be happy and

cheerful. Don't worry at all and be brave. Because after this situation there will be a great dominance of this work and this voice will be embodied and the state of,

بسم الله الرحمن الرحيم

*In the name of Allāh, the Entirely Merciful, the Especially Merciful.*

ونفخ في الصور فصعق من في السموت ومن في الارض

And the Trumpet will be Blown by which Everything in the Heavens and the Earth will be Enraptured. A State will be Created By which the Seeker is freed from the Prison of Time and Place and reaches the Holy World and becomes so lost and absorbed that he becomes completely unaware of his existence.

When this situation befell this Faqir, he went out into the forests. But it should be remembered that this is the initial state of the Disciples and when the Lion comes out of the Breast of the Guardians and nurtures the Disciples, it becomes Auditory and a Witness rather than a Bystander. When Hazrāt Sheikh Jallaluddin رحمه الله وتعالى عليه heard this Glad Tidings from his enlightened Pir, he intensified his efforts until this sound of directness prevailed Zikr continued in his chest even when he would sleep with great intensity. At that time, the Secret of Remembrance was revealed to Him.

After that, something akin to an electric crackle would resound in his ears, this electric sound had such an effect on His mind that He would feel dizzy and fall unconscious. After some time, this sound of static, which is characterized by Concentration and Unconsciousness, began to be repeated so often that it started to resound in His brain, this State kept creating intense concentration. It caused so much pain in Him that it was as if all His organs were separated and that condition became so wearisome on Him like a mountain upon His Shoulders, but after some time it would subside. This respite would provide enjoyment and pleasure but the fatigue lasted for a long time.

Therefore, he explained this situation to Hazrāt Qutb e Alam Gangōhī رحمه الله وتعالى عليه and also submitted that now he also feels a little sleepy and the severity of the situation has also decreased. Hazrāt Al Aqdas رحمه الله وتعالى عليه said, "This is the Milk of the Unseen, which is given to the Children of the Righteous and the Faithful Lovers and in this way they are gradually nurtured. If This Process were to Occur All at Once, the Seekers Body would be Like Unto The Mountain that Burst Asunder and Flew into Pieces. It is better that you Let the process of صَعَقًا Appertain.

Surah al-A'raf Ayat 143 (7:143 Quran).

بسم الله الرحمن الرحيم

*In the name of Allāh, the Entirely Merciful, the Especially Merciful.*

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي وَلَكِنْ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ

الْمُؤْمِنِينَ

When Moses came to the place appointed by Us, and his Lord addressed him, He said: "O my Lord! show (Thyself) to me, that I may look upon thee." Allah said: "By no means canst thou see Me (direct); But look upon the mount; if it abide in its place, then shalt thou see Me." When his Lord manifested His glory on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses he said: "Glory be to Thee! to Thee I turn in repentance, and I am the first to believe."

Syed Abdullah Yusaf Ali.



Now it is mandatory that you observe Three cardinal Principles. Firstly, Prepetual Observance. Secondly, Keep Your Stomach from Being Full and it is better that you Partake of Dry Food and Thirdly, Remain Busy in The Spiritual Exercises, keeping due Manners in Mind and Negating the Desires of The Flesh. Like the Observance of The Holy Prophet Hazrāt Muhammad صلى الله و تعالیٰ عليه و آله وسلم Who used to go to Cave of Hira and stay busy in Spiritual Concentration until Hazrāt Gabriel عليه السلام used to come and Shake Him with a Mighty Shaking and Revelations Began to descend Upon Him. There is a Tradition that sometimes during the Revelation, he would Faint Away and fall down. May this be Blessed. Remain engaged in your work and the Most Merciful will reduce your Burden and Will Take you to a high level. After hearing this rousing message from Hazrāt Qutb e Alam Gangōhī رحمه الله و تعالیٰ عليه, the Spirit of Endeavor became even stronger in the heart of Hazrāt Sheikh Jallaluddin رحمه الله و تعالیٰ عليه.

### Exhortation of Zikr Sah Paya and Zikr Bahonkam.<sup>9</sup>

After this, Hazrāt Qutb e Alam Gangōhī رحمه الله و تعالیٰ عليه advised him to do his Zikr Sah Paya<sup>10</sup> first and secondly Zikr Bahonkam.<sup>11</sup> After some time, he submitted to the Service of Hazrāt Qutb e Alam Gangōhī رحمه الله و تعالیٰ عليه that until now the situation of: Surat ul Zilzaal, Surah: 99.

بسم الله الرحمن الرحيم

*In the name of Allāh, the Entirely Merciful, the Especially Merciful.*

سورة الزلزلة

*In the name of Allāh, the Entirely Merciful, the Especially Merciful.*

إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا.

When the earth is shaken with its [final] earthquake

وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا.

And the earth discharges its burdens

<sup>9</sup> چون سالک خوابد که کرم بهونکم کند عبارت از ماست چنانچه مردم کشد باید که سالک همبران تریک عمل نماید و ریابد و وزا نوبشیند دهن را بسته واروازا بینی دم را ورکشد تحت ناف رساند از تحت ناف بقوت بالا برآرد و همچنین ترکند تا طاقت شهید نفس مزکور نگه بدارد و از راه بینی و دهن آمدن ندید چون بیطاقت شود براه بینی نفس را باواز رفتنی بدر کند باز از سر چنانچه مزکور رست شروع سازد بعضی ناملان این شغل را بجا میرسانند که یک روز دو روز بیک نفس سیماند بعضی بیشتر.

رحمة الله و تعالیٰ عليه Bahr al Hayat of Hazrāt Sheikh Mohammad Ghaus Gwaliori

<sup>10</sup> Zikr Sah Paya is actually the Zikr of the Qadria Sillsila and is known as Daira (Circle) Qadria. This Method was directly taught to Hazrāt Ghous-ul-Azam Sayyidna Sheikh Abdul Qadir Jilani رحمه الله و تعالیٰ عليه by The Holy Prophet Hazrāt Muhammad صلى الله و تعالیٰ عليه و آله وسلم and he taught Hazrāt Khawaja Moinuddin Chishti رحمه الله و تعالیٰ عليه. In the same way, The Holy Prophet Hazrāt Muhammad صلى الله و تعالیٰ عليه و آله وسلم directly taught Hazrāt Khawaja Moinuddin Chishti Ajmeri رحمه الله و تعالیٰ عليه and he taught Hazrāt Ghous-ul-Azam رحمه الله و تعالیٰ عليه. This Shugal Sah Paya is so called because the three Names of Allah سُبْحَانَهُ و تعالیٰ, Allah Sami سُبْحَانَهُ و تعالیٰ, Allah Basir سُبْحَانَهُ و تعالیٰ, Allah Aleem سُبْحَانَهُ و تعالیٰ are applied to the Lataif, by which the Lataif come alive. The whole house, in which this form of Remembrance is done becomes filled with Divine Light (Nurani). Lata'if are Subtle centers of consciousness apart from the mind or brain. The elder Sufis, through their spiritual experiences, discovered additional centers of perception or inner senses which they referred to as Lata'if (singular: Latifah). They further concluded based on their Kashf (intuitive insight) that there are ten such Lata'if.

<sup>11</sup> If The Seeker Wishes to Seek The Benefit of The Zikr e Bahonkam. He should sit down with his legs folded beneath him, close his mouth, Exhale completely from his nose, take his nose to a position under the navel. Now he should lift it up forcefully from under the navel while Inhaling and reciting La Ilaha. Hold the mentioned breath and don't let it come through the nose and mouth until the Salik's endurance so that he can Maintain the strength of the breath. He should not breathe through the nose and mouth. When he becomes weak, he should blow his breath out through the nose with a whistling sound, reciting Ill Lalah, directed towards the Heart. Then he starts from the beginning of the mentioned breath. Translated from Bahr al Hayat of Hazrāt Sheikh Mohammad Ghaus Gwaliori رحمه الله و تعالیٰ عليه.

وَقَالَ الْإِنْسَانُ مَا لَهَا ۝۳

And man says, "What is [wrong] with it?"

is continuing, but it is not certain that,

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝۴

That Day, it will report its news

will happen. Whether Time has come or not.

Hazrāt Aqdas رحمه الله وتعالى عليه said that when that State is established, then the State of Splendor of the Emanating Lights of,

وَقَالَ الْإِنْسَانُ مَا لَهَا ۝۳

And man says, "What is [wrong] with it?"

is also established because Even Though This is Hidden from us, but it is also Effulgent as Love and other Passions are never hidden and Traces are Always Evident. Remain engaged in all your Spiritual Efforts, when the time comes, the situation will automatically tell you what it is. When Hazrāt Sheikh Jallaluddin رحمه الله وتعالى عليه heard this good news, his courage increased and he intensified the Mujahidat until this State was Witnessed Subhan Allah (Glory Be to Allah رحمه الله وتعالى)! (سُبْحَانَهُ وَتَعَالَى)

Hazrāt Sheikh Jallaluddin Thanesari رحمه الله وتعالى عليه was prominent among the Companions of Hazrāt Qutb e Alam رحمه الله وتعالى عليه. None of His Senior Fellow Disciples attained his condition.

**A letter of Hazrāt Sheikh Abdul Rahman رحمه الله وتعالى عليه A Letter in the Service of Hazrāt Qutb Alam رحمه الله وتعالى عليه.**

However, Hazrāt Sheikh Abd al-Rahman رحمه الله وتعالى عليه was also one of the great Khalifas of Hazrāt Qutb e Alam Gangōhī رحمه الله وتعالى عليه. Hazrāt Sheikh Abd al-Rahman رحمه الله وتعالى عليه wrote a letter in which he writes that one night he was sitting in a semi-awake state after Tahajjud (Late Night Supererogatory Prayers), when he heard the voice of from the unseen (Hatif e Ghaib), saying, "Remain Seated in This Place. The State of Spiritual Rapture (Haal) comes to welcome you and remove the Sense of Deprivation from you." I thought that Perhaps This Condition has not left my Heart and has not departed.

After Two Days, I Performed the Sultan Zikr entered and according to The Ayah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعْرَآةَ أَهْلِهَا آذِلَّةً ۚ وَكَذَلِكَ يَفْعَلُونَ

Surah Al- Naml (Makki 34 – Verse 27)

“When the Kings enter a Country they cause Destruction in it and abase those of its people who are held in honor. This is what they are wont to do!

{Qalaat: He said.} When Queen Bilqis saw that Her people were inclined towards war, She informed them of the error of their opinion and, put the results of war in front of them, and said, "When the King Enters into a town and when He Overcomes and enters by force, He destroys it and humiliate it's dignitaries and chiefs whom the People respect by killing them, making them prisoners (And they turn people's honor into humiliation). This is the way of Kings. Since Queen Bilqis knew the habits of Kings, she said this and what she meant was that war is not appropriate, there is a risk of destruction of the Country and the people of the Country).<sup>12</sup>

Accordingly, I was overcome and my Body was Devastated. At that moment it seems as if the sky has split and a sound like lightning came to my ears. It seemed as if a thunderbolt came down from the sky,

due to which there was an immense noise, and it surrounded me and hung above my head. The fear of this voice made my body tremble, I sat down and surrendered to the situation. I also became unaware of myself and passed from annihilation to the annihilation of annihilation.<sup>13</sup> Thereafter I was Blessed with contentment and found a new life and a new spirit. I found this poem true to My situation.

گشتگان خنجر تسلیم را  
ہر زمان از غیب جان دیگر است  
Kushtagan Khanjar e Taslim Ra.

Har Zaman Az Ghaib, Jan e Deegarast!

(Those who surrender their lives to the dagger of a friend,  
Obtain a new life every moment from the unseen).

رحمة الله وَتَعَالَى علیہ Hazrāt Ahmad e Jam

On the second night, I saw this thing appearing in Me and the sound started coming out of my whole being, due to which my flesh and blood started melting. As this situation was very difficult for me, I tried to come out of it. But when I came to the State of Consciousness, I wondered why I separated Myself from this State. Why I did not surrender Myself to this State. This shows that sometimes the Dervish has authority over the incident.

### Second incident.

It is also written in this letter that another night this Fakir was sitting in his room when the same Shaking (Sultan Zikr) occurred and a strong wind started blowing. Along with it, Thunder and lightning was strong and the walls started to vibrate. Also, the pages of the books that were lying in the niche also started flying about. And I started picking them up. I was afraid as the wind was coming from the direction of the Qibla and was passing over the head of this Faqir with great intensity. Subhan Allah سُبْحَانَهُ وَتَعَالَى! By what force it was moving and how it was disturbing my existence, due to which this poor man was rolling around on the ground and was tasting the intensity of pain. There was no cloud, no lightning and no sound of thunder, but this matter was only in the mind of this Faqir, due to which this Faqir was becoming lifeless and was falling unconscious. This matter continued throughout the year and it used to occur after many days. Sometimes these incidents happened after a month or two. But now, the method of these incidents and events has changed and another method has begun.

مشده گل مے دہد و دیگر نسیم نو بہار  
بلبلان را بر سحر قیل وقال دیگر است  
اب دوسری نسیم نو بہار پھولوں کی خوشخبری دے رہی ہے  
اور اب بلبلیں دوسرے نغمات گارہی ہیں

(Now A Different Breeze is giving the Glad Tidings of New Spring Flowers and now the Nightingales are Singing other Songs).

Now This Faqir is worried that the existence of this new method may not be a result of Witchcraft.<sup>14</sup> Or it is possible it may be a malicious devil because my appearance is not in accordance with the inner self

<sup>13</sup> The difference between annihilation and annihilation of annihilation is that in annihilation there is a sense of annihilation, but in annihilation of annihilation there is no consciousness of annihilation.

<sup>14</sup> The World of wisdom refers to this world of ours, in which the law of cause and effect operates. But Aalam Quds is called Aalam Qudrat where there is no need for cause or cause for any work. Whatever is ordered by Allah سُبْحَانَهُ وَتَعَالَى is immediately fulfilled without cause and without reason.

(i.e. I appear good on the outside and am not good on the inside) and neither can I strive and fight with myself (this is a self-effacement even though he was a great Seeker). What is the origin of these events?

**Answer of Hazrāt Qutb e Alam Gangōhī** رحمۃ اللہ و تَعَالٰی علیہ.

Hazrāt Qutb e Alam Gangōhī رحمۃ اللہ و تَعَالٰی علیہ replied to this letter that Prophets علیہم السلام have the right to Inquire, But the share of The Saints is to drink the very blood of their heart's. Allah تَعَالٰی سُبْحَانَهُ is Absolute Purity and Believers and Righteous Disciples do not make mistakes and have access to the Ultimate Truth. But one should be Afraid because Fear is the Proof of Reality. If Pride arises due to the Unseen and Haughtiness dominates, then this is Malicious and abominable Because of this, Even the Prophets علیہم السلام (Peace be upon them) were Fearful and kept Wailing even though they were Inquiring Companions and there was doubt in their Inquiry.

When even the Prophets علیہم السلام are in such a State, How can mere Followers Behave otherwise?

**The Affairs of Hazrāt Sheikh Abdul Shakur** رحمۃ اللہ و تَعَالٰی علیہ, another follower of Hazrāt Qutb e Alam Gangōhī رحمۃ اللہ و تَعَالٰی علیہ.

Hazrāt Sheikh Abdul Shakur رحمۃ اللہ و تَعَالٰی علیہ, another Disciple of Hazrāt Qutb e Alam Gangōhī رحمۃ اللہ و تَعَالٰی علیہ, also had the same accounts as Hazrāt Sheikh Jallaluddin رحمۃ اللہ و تَعَالٰی علیہ. Therefore, Hazrāt Sheikh Jallaluddin رحمۃ اللہ و تَعَالٰی علیہ, in one of his letters which he wrote to Hazrāt Qutb e Alam Gangōhī رحمۃ اللہ و تَعَالٰی علیہ, has described the circumstances of Hazrāt Sheikh Abdul Shakur رحمۃ اللہ و تَعَالٰی علیہ in such a way that the condition of Hazrāt Sheikh Abdul Shakur رحمۃ اللہ و تَعَالٰی علیہ is indescribable, a little late at night, a sound comes out of his body, which can be likened to Pigs and Coyotes making noises from all around and creating a Rukus. This sound comes from his whole body. Sometimes this sound is the sound of the Ism e Azam (The Greatest Name of Allah) and sometimes it is different from it.

در ہر طرف شور ہمیں یار یار  
در کوچہ وبازار ہمیں یار یار  
برادر بلا ہمیں یار یار  
در تیغ بلا نیز ہمیں یار یار  
ہمیں ہر طرف حمایت کی ضرورت ہے۔  
گلیوں اور بازاروں میں ہماری مدد کریں۔  
بیلا کا بھائی بھی اچھا دوست ہے۔  
طاعون کے بلیڈ میں ہماری مدد فرما

There is A Sound of O Friend, O Friend All About.

In the Streets and Market Places The Sound Resonates, O Friend, O Friend!.

O Brothers Help Us, O Friend, O Friend.

Escape from the Affliction Like Sword of, O Friend, O Friend!

**The Incident of Hazrāt Sheikh Jallaluddin** رحمۃ اللہ و تَعَالٰی علیہ.

In this letter, Hazrāt Sheikh Jallaluddin رحمۃ اللہ و تَعَالٰی علیہ describes his condition in the following manner: Tonight I got up and performed ablution, after this I performed the double prayer, and the sound of the Name of Allah تَعَالٰی سُبْحَانَهُ was born in my heart. Apart from this, other types of sounds were also heard. This incident continued for a long time, after which I sat down after offering Tahjud prayers (Supererogatory Prayers offered in the Late Night/ Early Morning). When sleep prevailed, it seemed that someone had pushed me awake. Similarly, thirty or forty times, whenever sleep prevailed,

someone woke me up, which recreated the same condition in my heart. Finally morning came and the situation calmed down.

**Answer of Hazrāt Aqdas رحمه الله وتعالى عليه.**

Hazrāt Qutb e Alam Gangōhī رحمه الله وتعالى عليه wrote in reply that all this is the state in the beginning of Remembrance, even though this state is preferred. He is still far from Allah سبحانه وتعالى. The real thing is to be honest. One should live like a man and try to be a man. So that the work passes through the level of the Physical and reaches the level of the Soul and attains absolute annihilation. And Attainment to the Absolute Truth became a Reality. What awakened you was the State of Sainthood of Your Spiritual Guide, which awakens the Sincere Disciple and does not allow his Moments of Spiritual Awareness to be wasted so that the Shari'ah (Religious Law) is made a Permanent Observance and there is no disturbance or error in the work. Once this Faqir was in a dark time in the early days, then the spirituality of Hazrāt Sheikh Makhdoom Ahmad Abdul Haq رحمه الله وتعالى عليه used to wake me up and would say that it is time for Tahajjud, get up. So I used to get up and pray. And no Moments of Spiritual Awareness were wasted.

**Another discovery of Hazrāt Sheikh Abdul Rahman رحمه الله وتعالى عليه.**

Another incident of Hazrāt Sheikh Abd al-Rahman رحمه الله وتعالى عليه is also similar to the incidents of Sheikh Jallaluddin رحمه الله وتعالى عليه, that is, he wrote another letter in the Service of Hazrāt Qutb e Alam Gangōhī رحمه الله وتعالى عليه stating that one day this Faqir was studying the Commentary of Mian Allah Dia. The subject was difficult and not understandable. While I was thinking, all of a sudden one by one the letters appeared to move and a sound started coming out of them, that sound reached my ears and the whole meaning of the text came to my understanding. The movement of the letters was visible to my eyes. The accompanying sound was as if voiceless and the pace of the sound and the speed of its movements were beyond description. Subhan Allah سبحانه وتعالى! How mysterious are the events of Spiritual Adepts.

**Answer of Hazrāt Aqdas رحمه الله وتعالى عليه.**

In response to this letter, Hazrāt Al-Aqdas رحمه الله وتعالى عليه wrote that when the Denizens of the unseen contemplate the words, they move and upraised so that the apparently obscure words (the words about which there was an illusion) become apparent in the texts and The matter reaches the world of the unseen, and read,

Part of Surah az-Zumar Ayat 67 (39:67 Quran).

وَالسَّمَوَاتِ مَطْوِيَّاتٍ بِيَمِينِهِ

And the Heavens will be Rolled up in His Right Hand

Understand the Truth. Giving testimony of:

Surat ul Zilzaal Surah: 99 Verse: 1

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

When the Earth is shaken with its [Final] Earthquake

So that this Wealth comes to hand. When the letters pass through from ‘Koni’ (belonging to The Alam e Nasut – Physical World), And It’s Awe Reaches into the Soul, rather it Ascends even Higher and becomes audible. At that time, The Enlightened becomes Perceptive in Entirety. Its name is Saut e Khafi (Hidden Voice) or Hums (A Gentle Sound or Sigh). So far this voice is ‘Koni’ (belonging to this World). When there is access to the Holy of Holy’s It is a wordless and soundless Speech, and its Actuation is the Actualization of the World of Kun Fayakun ‘Be and It Is’. The World of Wisdom refers

to this World of ours, in which the Law of Cause and Effect Operates. But Aalam Quds is called Aalam e Quadrat where there is no need for Cause or Cause for any Work or Action. Whatever is Ordered by Allah سُبْحَانَهُ وَتَعَالَى is immediately fulfilled without Cause and without Reason. He is Omnipotent and superior to Omniscience.

#### **The Incident of Hazrāt Sheikh Manoor رحمه الله وَتَعَالَى عليه.**

The Story of the Sufi Scholar of Hazrāt Sheikh Manoor رحمه الله وَتَعَالَى of Lucknow is also similar to the story of Hazrāt Sheikh Jallaluddin Thanesari رحمه الله وَتَعَالَى عليه. He has described this incident in a letter of Hazrāt Qutb Alam رحمه الله وَتَعَالَى عليه. He writes that sometimes this person sees his own image as the image of His Spiritual Preceptor.

#### **Answer of Hazrāt Aqdas رحمه الله وَتَعَالَى عليه.**

Hazrāt Sheikh رحمه الله وَتَعَالَى عليه has written in Answer that this Wealth is the key to Manifestation of Unity and Sublimity, a Place where the seeker becomes detached from the attributes of humanity and does not care about anything. In this Station, Hazrāt Abu Bakr Siddiq e Akbar رضي الله وَتَعَالَى عنه had gone so high that from the beginning to the end no Saint could reach him. Rather, he passed away from his own Form and appeared in the Form of the Holy Prophet Hazrāt Muhammad صلى الله وَتَعَالَى عليه و آله and became one with his Appearance. Hazrāt Abu Bakr Siddiq e Akbar رضي الله وَتَعَالَى عنه was in the same Form and Reality with The Holy Prophet Hazrāt Muhammad Mustafa صلى الله وَتَعَالَى عليه و آله on the Night of Miraj. The stories of other Disciples of Hazrāt Qutb e Alam Gangōhī رحمه الله وَتَعَالَى عليه are so numerous that there is no space for them in this short Work.

#### **The Lamentation of Being Unknowing Despite Enlightenment.**

Hazrāt Sheikh Jallaluddin Thanesari رحمه الله وَتَعَالَى عليه worked Assiduously, he Performed the Remembrance of the Three Attributes in Three Subtle Organs (Sah Payah) with full Concentration, that is, he used to Recite These Attributes two hundred times in a Single breath in such a way that he Contemplates His Sheikh's Barzakh.<sup>15</sup> He used to Recite Allah سُبْحَانَهُ وَتَعَالَى one hundred times and turn a single bead of His Rosary. It should be Kept in Mind that performing the work of Sah Paya up to two hundred times in one breath is the Apogee of Remembrance (Sultan e Zikr) for the Seeker. Since his courage was high, he always Demanded more (هل من مزيد)<sup>16</sup> and did not settle for anything other than the Direct Testimony of the Self-Revealed.<sup>17</sup> But when He did not Attain the Goal even after a long Mujahida (i.e. He was not satisfied with the Outcome), then He was Overcome with Love and Passion and wrote to the Hazrāt Sheikh رحمه الله وَتَعَالَى عليه that it seems to me as if this poor person is destined to be deprived. There is nothing else and there is no deficiency in the Perfection of Hazrāt Aqdas, but what should I do, this Deprivation is eternal, I do not have the ability. If there is an order, then this servant should spend of his life in Teaching and Counseling, because if I cannot reach the Absolute Truth, then at Least The Apparent Truth should not be lost.

<sup>15</sup> Zikr in Barzakh Sheikh means that the Seeker visualizes himself in the form of his Sheikh. Here, for the sake of brevity, the author has not named the three Lataifs in which The Remembrance is Recited and therefore it is called Zikr-Sahpaya.

<sup>16</sup> يَوْمَ نَقُولُ لِجَهَنَّمَ هَلْ امْتَلَأْتَ وَتَقُولُ هَلْ مِنْ مَزِيدٍ (Surah Qaf Ayat 30). On the Day We will say to Hell, "Have you been filled?" and it will say, "Are there some more,"

<sup>17</sup> The World of The Attributes, which is called The World of Jabarut Despite the fact that Intuition and Miracles are an Attractive Force, he used to Dive into the World of Attributes in order to Obtain the Priceless Pearl of Absolute Reality, taking no heed of Intuition and Miracles. It is the Disposition of the Eminent Sages that they do not turn towards Intuition and Miracles and Engrossed in Contemplation of the Absolute Truth, that is why the Mystics say that the Seeker should be a Seeker of the Absolute Reality and not a Seeker of the Apparent Realities.



**Hazrāt Sheikh's رحمه الله وَتَعَالَى عليه Answer is Correct.**

Hazrāt Sheikh Abdul Quddus Gangōhī رحمه الله وَتَعَالَى عليه has written, in response, that Sheikh Jallal, you have become Despondent after this little Mujahida. However, your hard work for the entire period is not even equal to One day and night of my Mujahidah. InshAllah سُبْحَانَهُ وَتَعَالَى have courage and spend six months in such solitude, that your room's door should be closed with Clay. The goal will be achieved soon.

**Complying and Observing.**

These Words took root in the heart of Hazrāt Sheikh Jallaluddin رحمه الله وَتَعَالَى عليه and according to the decree of Hazrāt Sheikh, he closed the door of his retreat with bricks. Not even a hole was left. After this, you got completely absorbed in His Efforts. When the days and nights passed like this and the severity of the Mujahidah began to be felt, the Grace of Allah سُبْحَانَهُ وَتَعَالَى helped and there was Yet one watch of the Seventh Night left, when all the Physical and Spatial Veils right from The Arsh (The Highest Heaven Containing The Throne of Allah سُبْحَانَهُ وَتَعَالَى) right down to the Teht as Sira (The lowest part of the earth) were lifted and the extreme limit or point of light was Red and Subtle. After this, the Light Took on The form of a Handsome young man and disappeared inside his body. The effect was that His body expanded until the entire space from heaven to earth was filled with His being and one hand reached to the East and one to the West. After some time, A Radiant Light appeared in front of His inner eyes and brought Him to the place of true Ascension. Thereafter, His physical body remained like a corpse for sixteen days in this solitary place. He was unaware of His Own Existence. He was so much immersed in the Realm of Absolute Purity that there was no room for the Differentiation of Similitude. On the seventeenth day, some respite in his condition occurred, so he took a pen and wrote a Petition in the service of Hazrāt Sheikh رحمه الله وَتَعَالَى عليه. Hazrāt Aqdas رحمه الله وَتَعَالَى عليه wrote in reply that now You have arrived at the Destination. Come to me immediately because your work is done. As soon as he received the letter, he came out of Seclusion and attended Hazrāt Shah's رحمه الله وَتَعَالَى عليه service and Narrated the entire Occurrence. Upon hearing this, Hazrāt Aqdas رحمه الله وَتَعَالَى عليه was very happy and immediately entrusted him with the Blessings of The Noble Elders of The Sillsila along with the Secret of the Ism e Azam (The Greatest Name of Allah سُبْحَانَهُ وَتَعَالَى) and appointed him as his Apex Vicegerent and Rightful Khalifa by giving him the Robe of Permission. and ordered Him to begin the training of Disciples. Therefore, many people reached the level of perfection with His Excellent Guidance and Grooming and a World was Blessed with His Grace. There were a large number of his Khalifas who reached the far corners of the World and engaged in the guidance of the people.

Sahib Marat al-Asrar writes that Hazrāt Jallaluddin Thanasari رحمه الله وَتَعَالَى عليه remained in a State of Perpetual Absorption in The Absolute Truth. But in spite of this, He attended The Sessions of Qawalli (Auditory Musical Worship of the Chistiya Sillsila), worship and Observance of the manners of Shariat and Tariqat. And never Missed a Single Obligatory Observance. For a long period of Eighty years, he used to recite a complete Qur'an every day.

Some say that when Hazrāt Sheikh Jallaluddin رحمه الله وَتَعَالَى عليه narrated the situation of his last solitude to Hazrāt Qutb e Alam Gangōhī رحمه الله وَتَعَالَى عليه, he fainted as soon as he heard it. When he came to his senses he was for the Evens to be repeated, He fainted again. Similarly, this situation occurred three times.

**Emperor Akbar's Question and Hazrāt Sheikh Jallaluddin's رحمه الله وَتَعَالَى عليه Answer.**

It is quoted from The 'Iqbal Nama Jahangiri' (The auspiciousness of The Emperor Jehangir) in Marat al-Asrar that when Emperor Jallaluddin Akbar marched towards the Province of Punjab to quell the rebellion of his brother Mirza Muhammad Hakim, on the second Saturday of Muharram 989 AH he stayed in the town of Thanesar. The Emperor came to the Monastery of Hazrāt Qutb-ul-Aqtab Sheikh Jalaluddin رحمه الله وَتَعَالَى عليه after Asking about the Sheikhs Welfare, the Emperor started discussing The Ultimate Facts and Matters of Gnosis. Hazrāt Sheikh Jallaluddin رحمه الله وَتَعَالَى عليه, who was a Master of The Mysteries and Gnosis, got excited and narrated such Transcendental Matters that the Emperor was willing to give up his Self Centeredness and adopt The Voluntary Poverty of Dervishhood. During the conversation, the Emperor once inquired how the Almighty, who is the only Real Exixtant, has appeared in multiple Manifestations despite his Unity. Presenting an example to the Emperor, Hazrāt Aqdas رحمه الله وَتَعَالَى عليه said that no one has any doubt about the Unity of the sun, but when many pots of water are filled and placed in front of the sun, the sun appears in each pot and in Multiplicity. Despite this appearance, there is no difference in the Unity of the sun. Who has said it well?

آفتاب در هزاران آبگینه تافته  
پس برنگے ہر یکے تاب عیاں انداختہ  
جملہ یک نور است امار نگہائے مختلف

The Sun is reflected in a thousand Crystal Goblets.

But, each one of them has Revealed it in it's own way

Albeit it is a Single Light from different points of view

(The Sun of Unity shines on thousands of oceans, But each ocean Reflects a different View, actually it is the same light, but due to their different colors, all objects look different). After this example, he said that when the Creation (i.e. the Sun) is in such a state that despite its many manifestations, its Unity does not change, then the Creator's Powers Over and Beyond the mere Sun must be more Powerful and better.

#### **The Emperor's second Question and His answer.**

After this, on the signal of the Emperor, Abul Fazl asked Hazrāt Aqdas رحمه الله وَتَعَالَى عليه what is the Medicine for the pain of love and what is the Closest path to the Destination. Upon hearing this, tears appeared on the Eyelashes of Hazrāt Aqdas رحمه الله وَتَعَالَى عليه and it seemed that the Answer was Etched upon his Face with Lines of Despondency. He then Recited this poem.

آہ ز استغائے دلبر آہ آہ  
جز تعظم نیست برکونین راہ

Woe! The Unconcerned and Heedless Beloved! Woe! Woe!

Apart from Reverence There is No Other Way To Him!

(Ah The Carefree Beloved. I have no other choice but to Supplicate Him).

Upon Hearing these words, the King too began to Lament and requested Hazrāt Aqdas رحمه الله وَتَعَالَى عليه ti make him a Mendicant of The Path and said, "I don't need This Kingdom." Hazrāt Aqdas رحمه الله وَتَعَالَى عليه replied that first put an Emperor like yourself in your place and then come to this work. He also said that one hour of your justice is better than a thousand years of the worship of a devotee and a Faqir. Your dervishhood is to act Justly and to benefit Allah's سُبْحَانَهُ وَتَعَالَى Creation. And be engaged in

the Remembrance of Allah سُبْحَانَهُ وَتَعَالَى yourself because the Empire does not prevent the Remembrance of Allah سُبْحَانَهُ وَتَعَالَى. After that the Emperor took Permissio and returned to his camp.

### **Birbal's Question Hazrāt's Answer.**

Hazrāt Sheikh Jallaluddin's رحمه الله وَتَعَالَى personal State of Absolute Dependence Upon Allah سُبْحَانَهُ وَتَعَالَى was so prominent that once Birbal, who was one of the close associates of King Akbar, attended the service of Hazrāt Aqdas رحمه الله وَتَعَالَى, Hazrāt Aqdas رحمه الله وَتَعَالَى did not pay any attention to him, but when Birbal went to see to Hazrāt Sheikh Muhammad Ghaus Gwaliari رحمه الله وَتَعَالَى, He went out of His way to receive him. Birbal said "When I appeared in the service of Hazrāt Sheikh Jallaluddin's رحمه الله وَتَعَالَى, he did not pay any attention to me. But when I came to your house, you respected me so much." Hazrāt Sheikh Muhammad Ghaus رحمه الله وَتَعَالَى said, My brother! Hazrāt Sheikh Jallaluddin رحمه الله وَتَعَالَى has reached the Goal of personal Witnessing and this World has no value to him. A King and a Common Beggar are alike to his Eyes. But there are still some Treces of Attachment to this World in My heart. That's why I respect you. Upon hearing this, Birbal was very happy and said, "O Hazrāt, you have spoken the truth."

### **Meeting and Question and Answer with Hazrāt Shah Kamal Keithli رحمه الله وَتَعَالَى.**

There is a tradition that once, in the early days, Hazrāt Shah Kamal Qadri رحمه الله وَتَعَالَى came to the service of Hazrāt Sheikh Jallaluddin Thanesri رحمه الله وَتَعَالَى. He hid His inner perfection in soldier's clothes. Hazrāt Aqdas رحمه الله وَتَعَالَى saw him in this dress and inquired what is the condition of your King. He replied that if you want to find out about the condition of the King, then send a servant on the road so that he can ask the passers-by about the condition of the King and tell you about it. Hazrāt Aqdas رحمه الله وَتَعَالَى treated him with kindness and humility and understood that this man was one of those who knew the Truth. After that he said Discoursed Upon Some of The Mysteries and said that your place is the town of Kaithal. Go and stay there. Hazrāt Shah Kamal رحمه الله وَتَعَالَى left there and reached Kaithal, He Eventually Passed Away in Jumadi us Saani 921 AH, His Shrine is a Bountiful Source of Blessing for the People of that Place.<sup>18</sup>

### **The Mystical Dance of Hazrāt Aqdas رحمه الله وَتَعَالَى and the Presence of the Spirituality of the Messenger صلى الله وَتَعَالَى عليه و آله وسلم of Allah سُبْحَانَهُ وَتَعَالَى.**

This fakir has heard from his Masters that when Hazrāt Sheikh Kamal رحمه الله وَتَعَالَى came to Thanesar, the second time, along with his Khalifas, Accomplished Owner of States, to visit Hazrāt Sheikh Jallaluddin رحمه الله وَتَعَالَى, Hazrāt Sheikh was dancing in the gathering and the whole assembly was standing in Respect. As soon as Hazrāt Shah Kamal رحمه الله وَتَعَالَى entered the Majlis, he folded his hands and started walking behind Hazrāt Sheikh رحمه الله وَتَعَالَى. His Companions asked why He was walking behind Hazrāt Sheikh Jallaluddin رحمه الله وَتَعَالَى despite his achievements. Hazrāt Shah Kamal رحمه الله وَتَعَالَى said, "Don't you see that the Spirit of the Messenger صلى الله وَتَعَالَى عليه و آله وسلم of Allah سُبْحَانَهُ وَتَعَالَى Bless him and Grant him Peace, is Present with him for his sake?" So who am I not to walk behind him in Respect?

Probably this is the same Hazrāt Shah Kamal Kaithali رحمه الله وَتَعَالَى who later became the teacher of Hazrāt Mujaddid Alf Sani Sheikh Ahmad Sirhandi's رحمه الله وَتَعَالَى father, Malik-ul-Ulama Hazrāt Sheikh Abdul Ahad Kabuli رحمه الله وَتَعَالَى, was his Disciple and Hazrāt Mujadid Alf Sani رحمه الله وَتَعَالَى (whose birth was the result of Hazrāt Shah Kamal's رحمه الله وَتَعَالَى Prayer to Allah) was himself the Khalifa of Hazrāt Shah Kamal's رحمه الله وَتَعَالَى grand-son and successor, Hazrāt Shah Sikander Qadri.

This news is also frequently reported that when Hazrāt Sheikh Jallaluddin رحمه الله وَتَعَالَى عليه was in a State of ecstasy, the Spirit of The Holy Prophet Hazrāt Muhammad Mustafa صلى الله وَتَعَالَى عليه و آله وسلم was Present in the Assembly and became One of The Beloved.

### **With a Single Glance, The Job was done, but he Died.**

It is written in Tabqat Husamiyya that Hazrāt Sheikh Jallaluddin Thanesari رحمه الله وَتَعَالَى عليه had a disciple who Possessed an immense desire for self-realization. In order to achieve his aim, he was engaged in Austerities, Intense Worship and Arbaeen (Forty Days Retreats). But that condition was not revealed to them. One day it occurred to him that in this age, there is no sage like Hazrāt Sheikh Najamuddin Kubra رحمه الله وَتَعَالَى عليه, with one look of which even a dog became a master. As soon as this Thought came to his heart, Hazrāt Sheikh Jallaluddin رحمه الله وَتَعَالَى عليه became aware of it. And looked at him with such a loving look that at the same time the manifestation was revealed to him. But soon after that, the person died because he had not yet developed the strength for personal revelation. And for this reason, Hazrāt Aqdas رحمه الله وَتَعَالَى عليه was waiting till then.

### **Affluence of Hazrāt Shah Qamees رحمه الله وَتَعَالَى عليه.**

This Faqir has heard from some people that Hazrāt Shah Qamis رحمه الله وَتَعَالَى عليه, while traveling, came to the Service of Hazrāt Sheikh Jallaluddin رحمه الله وَتَعَالَى عليه and also underwent a Forty Days Retreat with him. After that, with the Permission of Hazrāt Aqdas رحمه الله وَتَعَالَى عليه, he settled in Sadhupura and there he Attained Complete Beatification and brought The Blessings to Allah's سُبْحَانَهُ people. His Shrine is still a Place of Pilgrimage.

### **Dominance.**

It is written in Akhbar Al-Akhyar that when Hazrāt Sheikh Jallaluddin's رحمه الله وَتَعَالَى عليه son died, he gave up Attending The Auditory Musical Assemblies of The Chistiya Sillsila for a long time. For the reason that He did not wish that the Pain of his death would not get mixed with the Pain of Allah's سُبْحَانَهُ Love and thus Cause him to Commit The Unforgivable Sin of Associating Any Other with Allah سُبْحَانَهُ وَتَعَالَى (Shirk). At the end of his Observable Life in This World, Hazrāt Aqdas رحمه الله وَتَعَالَى عليه was so Dominated by Complete Absorption in Contemplation (Istighraaq) rendering himself Oblivious to His Surrounding, that The Words Huq, Huq, Huq, (The Absolute Truth, an Attribute of Allah سُبْحَانَهُ وَتَعَالَى) three times loudly in his ear, by which he would become alert and turn towards Prayer etc. When He was free from these Religious Legal Observations, then He would again get Completely Engrossed in Contemplating the Divine Unity. This was His Condition till even His Passing Away.

### **The Writings and Statements of Hazrāt Aqdas رحمه الله وَتَعَالَى عليه.**

The Epistles of Hazrāt Sheikh Jallaluddin رحمه الله وَتَعَالَى عليه are a Treasure of facts and knowledge like the letters of His Sheikh رحمه الله وَتَعَالَى عليه. His works are full of The Divine Mysteries and Gnosis. In particular, His book "Arshad at Talbeen" is a Manual for the Seekers of Truth. A few excerpts are recorded here.

### **Spiritual Remembrance means Remembrance of The Divine Essence or Remembrance of Observation.**

Hazrāt Sheikh Jallaluddin رحمه الله وَتَعَالَى عليه Writes that when the seeker of Remembrance has progressed from The Audible, Observable (In One of The Eighteen Worlds), Hidden and Secret Remembrance by the Grace of Allah سُبْحَانَهُ وَتَعَالَى and has reached the rank of Perfection, he is in the position of Spiritual and true Remembrance. The Beauty (Beauty of Truth) is obtained. It is also called

Secret Remembrance, Remembrance of the Soul, Remembrance of the Divine Essence, Remembrance of Observation and Remembrance of Manifestation. In true Spiritual Remembrance, The Five Senses are Suspended.

### **Abandonment of The Senses, the Five Senses.**

There are two forms of Temporary Suspension of the Senses, either when the senses do not perceive anything, or when the Senses are unconscious, like in a State of Sleep. The second case is that the Senses do not perceive anything Externally and Internally and nothing is present to it, as is the case with animals. (i.e. they see things and understand what is happening) But in Accordance to the Almighty During Remembrance, whatever he Sees or Hears, he Hears from Allah سُبْحَانَهُ وَتَعَالَى and whatever he Knows, he Knows from Allah سُبْحَانَهُ وَتَعَالَى. His eyes Naturally fall on the Great Designer without Reasoning, whose Images is less visible in the Reflection of His Light. In the first stage, Knowledge Flows from the Creation towards the Creator, No Creature comes into Existence without the Creator.

مَا رَأَيْتُ شَيْئاً إِلَّا وَرَأَيْتُ اللَّهَ فِيهِ

I did not see anything in which I did not see Allah سُبْحَانَهُ وَتَعَالَى.

Refers to this Station. In the second stage, Knowledge comes from the Creator to the Created. This is the Station referred to by:

مَا رَأَيْتُ شَيْئاً إِلَّا رَأَيْتُ اللَّهَ قَبْلَهُ

I have not seen anything except that I saw Allah سُبْحَانَهُ وَتَعَالَى before it.

The third stage is that everything is the Creator and the Created does not exist. On reaching here, the secret of:

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

Whoever Recognizes The Truth of his own Self, Recognizes The Truth of his Lord.

is Revealed, and:

أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّن لِّقَاءِ رَبِّهِمْ- أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ

(Surah Fussilat Ayat 54).

Ah indeed! Are they in doubt concerning the Meeting with their Lord? Ah indeed! It is He that doth encompass all things! Syed Abdullah Yusaf Ali).

His beauty is revealed to them and:

وَهُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ (وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ)

Surat ul Hadeed Surah: 57 Verse: 4.

And He is with you wherever you are (And Allah سُبْحَانَهُ وَتَعَالَى is Aware of what you do).

معلوم چنیں شد کہ کسی نیست مگر اوست

کہ جہاں صورت است ومعنی اوست

وربہ معنی نظر کنی ہمہ اوست

In that which There is No True Existent But Him, it became known that there is no Absolute Existence of anything except the Friend. This is where the Form is and its Meaning is the same, and if you look at the Real Meaning, then Everything is the Same.

### **Passing Away (Wisal).**

The Author of Tabaqat Husamiyyah States that Hazrāt Qutb al Aqtab, Sheikh Jallaluddin Thanesari's رحمة الله وَتَعَالَى عليه Death Throes prolonged and his Discomfort and restlessness increased, so one of his

Khalifas wondered aloud that it is not known what is The State of Hazrāt Aqdas رحمه الله وَتَعَالَى عليه. Hazrāt Jallaluddin Thanesari رحمه الله وَتَعَالَى عليه recited this Poem in response.

قومے زو جود خویش  
رفته زحرف در معانی

We are such a Nation (Class) which has been Emptied of its Existence and has Passed through the letters and reached the meaning, i.e. has left the external and reached the internal.

After that, he gave the trust of his elders along with the Greatest Name Handed Down by The Sabriya Sillsila and the Robe of Khilafat to Hazrāt Sheikh Nizamuddin Balkhi رحمه الله وَتَعَالَى عليه and he gave his Physical life To Eternity He Passed Away on the 14th of Dhul-Hijjah 989 AH. The chronogram of His Passing Away is

سر دفتر اولیاء

The Secret Fount of The Friends of Allah سُبْحَانَهُ وَتَعَالَى

But there is an excess of three years in this Chronogram which can be excused. Hazrāt Aqdas رحمه الله وَتَعَالَى عليه was ninety-five years old. His Shrine is a place of pilgrimage in hanesar.

#### Khalifas.

The number of Khalifas of Hazrāt Aqdas رحمه الله وَتَعَالَى عليه is very large which cannot be mentioned in this short book. Some of them are mentioned here.

His first and Most Prominent Khalifa is Hazrāt Sheikh Nizamuddin Balkhi Ibn Abdul Shakoor al-Farooqi Thanesri رحمه الله وَتَعَالَى عليه, whose name is Mentioned in the chain of Sabriya A'aliya and a world has Attained the desired Truth through his Outer and Inner training. His elder brother is Hazrāt Sheikh Abdul Shakur رحمه الله وَتَعَالَى عليه who was the Father of Hazrāt Sheikh Nizamuddin Majid رحمه الله وَتَعَالَى عليه. The third Khalifa was Qazi Salim Kiranvi رحمه الله وَتَعَالَى عليه, the fourth was Hazrāt Sheikh Musa رحمه الله وَتَعَالَى عليه, the fifth was Hazrāt Sheikh Isa رحمه الله وَتَعَالَى عليه who was the Prophet Moses and Prophet Jesus (عليهم السلام) of his time. His sixth Khalifa, Hazrāt Mir Syed Fazil رحمه الله وَتَعَالَى عليه, resident of Tohana, who was called as Hazrāt Mir Khattab رحمه الله وَتَعَالَى عليه, and surely he was a composite of external and internal Perfections. May Allah سُبْحَانَهُ وَتَعَالَى have Mercy Upon Them.

لَهُمْ صَلَّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

O Allah (سُبْحَانَهُ وَتَعَالَى), Bless Muhammad (صلى الله وَتَعَالَى عليه و آله وسلم), his Family, and all his Companions (رضوان الله تعالى عليهم اجمعين).

May Allah سُبْحَانَهُ وَتَعَالَى Bless Him and Grant him Peace.

از ربه گذر خاکِ سر کوئی شمایود

بر نافه که در دست نسیم سحر افتاد

It was through the passage of your land

Every profit that fell into the hands of the morning breeze

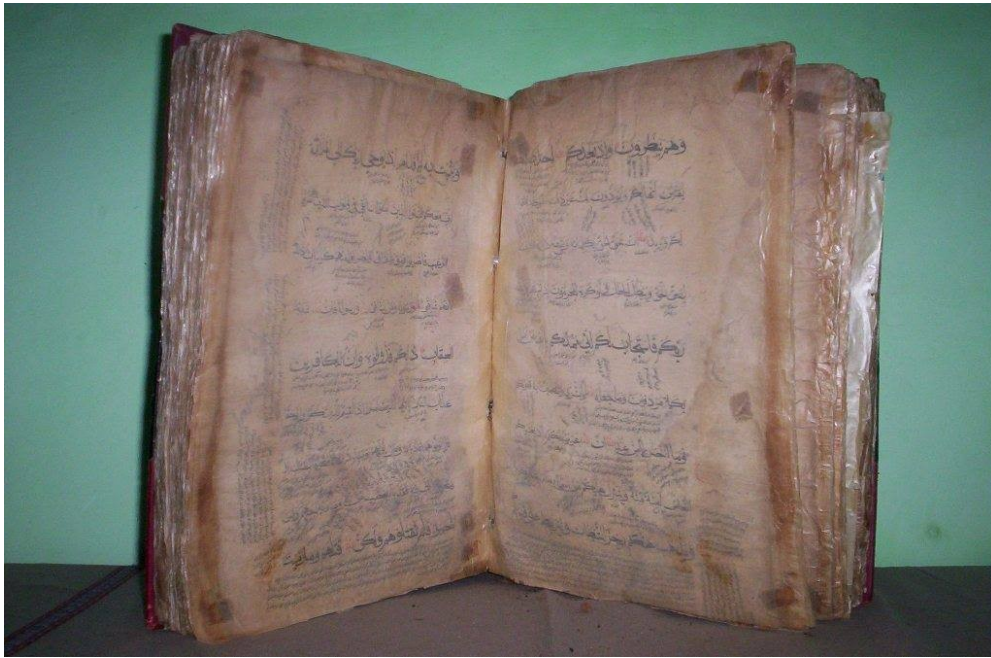
(Qatabas al-Anwar).

سگ در بابا جی حضور خواجه کلیامی... صابری قلندری کلیامی رنگ پشاور

In Honor of Hazrāt Khwaja Kalyami Sabri Qalandri رحمه الله وَتَعَالَى عليه Kalyami Rang Peshawar...

Sufi Media Services.





**Quran-e-Pak with the hand writting of Hazrāt Jalal uddin Thanesari R.A.**

